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of the German will. The Congress sincerely hopes that the Allies in their turn may terminate at once the application of supplementary sanctions not provided for in the Treaty of Versailles, witnessing thus their support of justice and their will for peace and greatly facilitating the rôle of the men to whom in Germany are given the mission of upholding the law and of combating the military and warlike plots.

VII. *The Question of Albania.*—The Congress expresses its regret that the question of the frontiers of Albania, stirred up by Greece and the State of Serbo-Croate-Slovène, has been referred to the Supreme Council and not to the League of Nations. In any event, it expresses the hope that, conforming to the rights of peoples and to the application of article 10 of the Covenant of the League of Nations, the frontiers of Albania, such as have been fixed by the decisions of the great powers in 1913, should be respected and definitely guaranteed.

VIII. *The Economic Clauses of the Treaties of Saint Germain, Neuilly, and Trianon.*—The Congress expresses the hope that in the execution of the economic clauses of the treaties of Saint Germain, Neuilly, and Trianon there shall be taken into consideration, in a spirit of good will and of equity, the economic situation of the interested countries—Austria, Bulgaria, Hungary—to the end that these countries may not be ruined, but, on the contrary, that it may be possible for them to revive, as they have the will so to do, through their labors and peaceful pursuits.

THE BRITISH PEACE SOCIETY'S CENTENARY

From *The Herald of Peace*, organ of the British Peace Society, in the September issue, we obtain the speeches delivered at the centenary exercises of the ancient society, held in London and Birmingham some weeks ago. Throughout the speeches runs a note of realism, but this note seems rarely to dampen the ardor for peace, or the militant faith of the speakers, who included Lord Parmoor, the president of the society; Lord Hugh Cecil; the Very Reverend the Dean of St. Paul's; Senator Henri La Fontaine, of Belgium; Professor Dresselhuys, leader of the Liberal Party in the Dutch Parliament; J. R. Clynes, and the Rev. Dr. Jay T. Stocking, who represented the American Peace Society. Two meetings were held in London, one in the Guildhall and the other in Central Hall.

In his opening address before the Guildhall meeting, Lord Parmoor said:

This afternoon we are celebrating in this historic hall the centenary of the Peace Society. On this same day 105 years ago the Peace Society was established. The five years are accounted for because the centenary had to be postponed until the war period was over. To some people the name of a peace society may appear something of a mockery, having regard to the international outlook; but I draw a more cheering and more cheerful conclusion. I think it may certainly be said that it is hardly possible to imagine any conditions under which an appeal should be more readily listened to on behalf of this ancient and honorable society, or when there could be a more urgent necessity to endeavor to teach and press home the principles for which this society stands and for which it has stood firm for over a century of time.

The society, as you know, started on the morrow of the Napoleonic wars; the centenary of our celebration fell on

the morrow of the great World War, which broke out in the summer of 1914. Those who started this society were under a feeling of dismay and horror at the desolation and ruin which the Napoleonic campaigns had brought to large tracts in Europe. During the intervening century since that date there have been changes of far-reaching importance in the social and industrial organization of European society, but these changes have rendered civilization more sensitive to the evils of war, especially of war between armed nations equipped with the fearful weapons which science has invented for the purposes of death and mutilation. This sensitiveness of modern conditions is a factor which no thoughtful person can afford to disregard. It is not enough that the majority, if it is a majority, of mankind are urgently desirous to ensure a permanent world peace and to erect effective barriers against the risk of future warfare. They must go further and determine to direct their efforts in a right direction, not only to cry peace, but to appreciate and combat the strength of the forces which make for war.

I may state quite shortly on this occasion what I understand to be the view and principles of this society. The success or failure of peace efforts does not mainly depend on the logical symmetry of peace treaties, or the careful elaboration of checks and counter-checks by skilled diplomatists. These means may be necessary, but they do not touch matters of fundamental principle. The real problem is one of character and morality. If Christian civilization is to survive, it must be reinforced and practiced by the acceptance of Christian ethics as Christ taught them, and consecrated by the example of His life. He taught us that there would be no real peace in the world so long as the passions and dispositions of men were such as to lead mankind to war and violence, and that we wanted the ethics for real peace—that we wanted the ethics of a new spiritual life founded upon a new spiritual effort. There is no escape, in my opinion, from the conclusion that so long as there is a failure in the moral outlook of mankind, so long will there be failure in right action and right conduct. This is no reason for hopelessness or despondency, but rather for fresh effort and renewed inspiration. If we investigate the true nature of the increasing strains and burdens which accompany advancing civilization, we shall find that they are largely to be found in the difficulty of adjusting the mutual services which are urgently required to secure a sufficiency of good will and co-operation, both in our national life and in our international intercourse.

We have to ask ourselves, quite directly and without leaving any loophole for compromise, whether we are prepared to substitute the idea of brotherhood for the idea of dominance and the duty of charity to others in place of the assertion of right for ourselves. In my opinion, the whole future of humanity depends on the answers to these questions. Unless the answer is in the affirmative, I see no prospect of settling the sectional disputes which discount our national solidarity, or the racial disputes which threaten the permanency of international peace. The reality of the perils which beset progressive civilization at the present time needs no emphasis. The war is over, but as spring is said to linger in the lap of winter, so unfortunately peace lingers on the lap of outrage and violence. There are danger spots in many places, and it cannot be said that racial animosities, which have been the curse of Europe over centuries of time, have been allayed or rendered less acute at the present time.

The expectation that the conclusion of war would herald in an era of peace and general international co-operation has not so far been realized. There are, however, bright spots on the horizon. The cause of peace might, I think, be immediately furthered if we—or, rather, if America and ourselves—could agree on the adoption of the general principle of disarmament and by the abolition of all forms of military conscription. It is not only that the expenditure on armaments loads the scales against retaining the capital resources necessary to provide for economic restoration, but that there is a withdrawal of a large number of persons from the field of productive labor. Then, too, we may hope—and this, too, should be regulated in a special manner between America and ourselves—then, too, we may hope for the formation of

an international court to carry further and to make more complete the principle of arbitration—a principle which has always been one of the fundamental bases of the teaching of this Peace Society. It is always necessary to appreciate that reforms of this character, if they are to be really effective, must carry the assent of nations with them; and as I have said more than once, I think in a special manner, must have the assent and co-operation of this country and America.

I will refrain this afternoon from giving further illustrations. There is an urgent need to spread the teaching of this Peace Society and to use every effort to raise the moral standard of our outlook, upon which depends, and upon which alone depends, I think, the future of world tranquillity and world peace.

INTERNATIONAL NOTES

FROM THE JAPAN TIMES AND MAIL is gleaned a vivid picture of the cutting of another of the ties that bind Japan to its ancient order and of the acceptance of another custom of the West. It is in the story of the home-coming reception given the crown prince upon his return to Tokyo after his world tour. Injected into the very heart of the old almost religious adoration for the Mikado's family—an adoration mysterious and sometimes of sinister import to Occidental minds—is something very like the boisterous freedom of America with its great. We read:

"Kotaiishi Denka Banzai!" Welcome home, Your Imperial Highness! Before one's eyes dance a myriad of blood-red spots on fields of purest white. In one's ears are drumming and resounding the echoes of mighty ordnance, the blare of joyous band music, the scream of whistles, the crash of drums and cymbals, the clang of bells, and the "dull roar of reverence" from the heart of Japan. The heir apparent to the imperial throne of Japan is home again!

The character of the reception accorded to the crown prince on the occasion of his return to Tokyo partook of similar impressive, auspicious, and thrilling events in the Occident, yet in the very midst of its spontaneity, with which the roars of "Banzai"—strictly forbidden by the police—swelled and reverberated over, under, around, and through the atmosphere surrounding the potential ruler of the Empire, it was distinctly different. Forbidden at the last moment to break down the high walls of custom in the matter of voicing their enthusiasm, the eager multitude—perhaps the greatest ever gathered along a given route in the history of Japan—were no more able to restrain themselves than the waves of the sea.

R. W. BOYDEN, AMERICAN OBSERVER OF THE REPARATIONS COMMISSION, who has been playing an important, if seldom noted, part in the economic negotiations that have been under way in Europe, has made a decision of far-reaching importance as to the number of gold marks that Germany must pay France in redemption of France's loans to Belgium. Mr. Boyden was made arbitrator after a financial conference in Paris early in August, in which no agreement could be reached. Germany being required to pay Belgium's debt to France and other allied nations who came to her financial aid during the war, this question arose as to payment of the debt to France: Should Germany pay a sum in gold

marks equal to the value of the number of francs loaned by France, as of the date of the loans, or a sum equal to the value of the francs that were loaned, as of the present? The franc being seriously depreciated now, the turning over of the number of gold marks equal to the present value of the number of francs loaned by France to Belgium would have meant a serious loss to France in actual value. Mr. Boyden ruled that the rate of exchange of the franc on November 11, 1918, the day of the armistice, should be taken as the basis for determining the value to be paid by Germany. His decision is said to be satisfactory to France. She will receive, it is stated, more than 2,000,000,000 gold francs, or about twice as much as if she were paid on the basis of the present value of the franc. Incidentally, news of Mr. Boyden's decision called from Senator Borah the statement that the American people are being systematically deceived. He meant, it is assumed, that America is in the center of European affairs without the American people being advised.

THE LONDON TIMES recently printed appreciatively the excellent words and spirit of President Harding's letter to the Peace Arch Memorial Association, in connection with the opening of the International Peace Arch, the memorial erected near Blaine, State of Washington, on the Canadian border. Both Americans and Canadians contributed to the building of this symbol of the peace and good will that have existed between the two peoples for generations, and across the seas, as on this continent, there was warm accord in these words of the President:

You have erected a temple of peace whose gates are never to be closed save by war. One century and more of peace with the British Empire, our relations of unbroken amity with Canada, the fact that the boundary line of 3,000 miles remains unfortified—these are testimonies that the world grows wiser and better. All mankind looks to this example and yearns to follow it. We are justified in believing that the time is at hand when it may take a long step in that direction.

WHILE THE MOVEMENT FOR SOME SORT OF FEDERATION, political or otherwise, of the new Baltic States continues and meetings of leaders of the nations are held from time to time, not a great deal of progress appears to have been made in the last two months. The late conference at Helsingfors seems to have been more or less abortive. In Lithuania, Latvia, and Esthonia the sentiment for federation is strong. But there is a conviction among many interested in the project that Poland and Finland also should be embraced. That raises obstacles. Poland does not want to associate herself with Lithuania. There is trouble, too, between Poland and Latvia over territory, and a consequent tendency, it appears, toward unity between Lithuania and Latvia is in opposition to Polish views. In Finland and Esthonia, on the other hand, is to be found a considerable Polish tendency. A writer in the *Christian Science Monitor*, looking at the situation from the vantage ground of Riga, thinks that the immediate step is a concert between Lithuania, Esthonia, and Latvia. It is reported that a conference of representatives of these States will be held shortly in Reval.